# CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

PUBLISHED BY THE AMERICAN UNITARIAN ASSOCIATION, AT 81 WASHINGTON STREET.—PRINTED BY ISAAC R. BUTTS AND CO.

VOL. V. BOSTON, SATURDAY, OCTOBER 14, 1826. No. 41.


## RELIGIOUS INTELLIGENCE.

### FOREIGN.

STATE OF RELIGION IN SOUTH AMERICA. The last number of the Missionary Herald contains the first part of Mr Brigham's report to the American Board for Foreign Missions. It will be remembered that we have given in the Register some extracts from this gentleman's letters. He went to South America under the direction of the Board, and visited successively Buenos Ayres, Chili, Peru, Colombia, and Mexico. He is preparing a volume for the press, in which he promises an account of the aspect of the country and the general state of society. In his present communications he has confined himself to the religious situation of the places visited by him. As we entertain a favourable opinion of Mr Brigham's intelligence and of his opportunities, and as the knowledge which most persons have of the internal state of Spanish America is very imperfect, we shall make liberal extracts from this report.

*Buenos Ayres.* This country has been free from the Spanish yoke more than fifteen years, and has, on this account, been more enlightened and liberal than any of the sister nations. The bishop, who was formerly placed over them, being attached to the Royal cause, as the South American bishops generally were, left, at the time of the revolution, for the mother country. The secular clergy then assembled, (some of whom were able and patriotic,) formed an ecclesiastical council, elected one of their own number to act in place of the bishop, and who, with the council, still continues to manage the spiritual affairs of the church.—The tithes, which were formerly controlled by the Viceroy, now come under direction of the new government, and are annually divided, in part, among the eighteen or twenty canons and other dignitaries of the cathedral, a part given to the thirty or forty curates of the different parishes, a part to the public schools, and the remainder used for political purposes.—As the secular clergy are not very numerous, and are always men of public education, and live in their own private houses, the government still continues to pay them from the tithes a competent salary.—But the regular clergy, the cloistered monks of all classes, have met with a different fate. Their houses, lands, and funds at interest have been seized by the new government, and they secularized, or persecuted, till none of their six or seven orders yet remain together, except that of St Francis, and this under a threat of dissolution, when their present number, twenty-eight, is reduced to less than eighteen. The spacious convents of St Dominic, of Mercy, the Recoleta, and several others, are now converted into hospitals, barracks, and other secular uses, and their few scattered former occupants paid but a mere pittance from their old funds. Enough is intended to be given them to prevent suffering, but not enough to afford any temptation for more to assume the monastic habit.—Two houses of nuns, or religious women, still continue there, though the one has now but twenty-two inmates, the other but half that number.—In some of the interior provinces of Buenos Ayres, the church funds have also been seized by the local governments, in others, they are threatened; and in all the number of devotees of both sexes is fast diminishing, and their influence still faster. In almost every circle where you go, monks and nuns, among all classes, have become objects of ridicule.

*Chili.* Passing over the mountains to the republic of Chili, you find the same state of things in regard to the church, as in Buenos Ayres, only not in so advanced a state, as they have there been a shorter period free from Spanish blindness and oppression. The secular clergy, there are about as numerous as in Buenos Ayres, are paid an annual salary from the tithe fund, though only about a fourth part of its former amount.—The government, too, have diminished the number of feast days to eleven, about one sixth of their former number; they have ventured also, the last year, to expatriate their seditious monarchical bishop; and to send back a special envoy from the Pope, who proved to be a political intriguer. A law, too, is enacted for seizing the funds of the convents, though from the great number of existing monasteries, and the feebleness of the new government, it has been thought prudent, as yet, not to put that law in execution. There are yet in the central province of Chili, that of *Santiago*, no less than six houses of monks, and seven of nuns, containing from twelve to a hundred and twelve inmates. These houses, too, are unusally wealthy. Many of the most valuble estates in the country are theirs, and it is thought that, for loaned money, they have claims, to a greater or less amount, on nearly one half of the dwelling houses in the capital.—These regular orders, are now confined almost entirely to the central province of that country. In the south province, that of *Conception*, their spacious and costly houses yet stand, but not a monk is found within them.—One nunnery of twenty-eight women still continues, but it is poor, and is all that remains of the many religious establishments, which were once the pride and terror of Conception.—In the north province, that of *Coquimbo*, other religious houses are yet standing, some of them built in the best style, by the Jesuits, before their expulsion. But these houses are now all empty, or used for schools, hospitals, and other purposes of government. Not a monk, or nun, is found in the place, and the services of the church are performed wholly by the secular clergy.

*Peru.* Passing down the coast to the capital of Peru, where the war with the mother country has but just closed, you see more of clerical influence, more of the fanaticism of former times.—In Lima there are seen about eighty houses of worship, some of them 450 feet in length, with two towers in front, a huge dome in the centre, and these loaded with six, ten, and sometimes fifteen ponderous bells. With more than twenty of these churches, convents of the different orders of men and women are connected, containing in all, nearly 1,500 inmates, besides the many found in branches of these houses, in different villages of the country.—On entering this city, from Buenos Ayres and Chili, one can see, at a glance, that superstition yet holds a sway here, which she has there in a measure lost. Friars are yet seen thronging the most fashionable streets, entering the houses of the rich, sometimes splendidly mounted on horseback, or rolling in gilded coaches, with an air of confidence, which tells you that they do not yet feel the pressing hand of the new government. Liberty has here but just fixed her residence, she has many enemies and is too timid to frown on these powerful orders, and take from them the means of their pride and existence.—In the cities of the upper country, Arequipa, Cuzco, Potosi, La Plata, and others, where they have been secluded, more of the old order of things yet exists. Religious houses are still numerous, wealthy, and influential; and youth of both sexes continue to enter them. The number of noviciates, however, is said to be much less than formerly; and, from the recent expulsion of two monarchical bishops, it would lead us to hope, that superstition there, too, is soon to follow tyranny in its downward march.—The tithes in Peru are still gathered, as under the old system, a part of which are appropriated by the new government to the support of the secular clergy, the remainder given to hospitals, the university, colleges, or smaller schools, one of the latter of which is in the house of the old Inquisition.

*Colombia.* The situation of the church in Colombia, is essentially the same as in the other republics already described. Their principal cities, Quito, Bogota, Caraccas, and some others, have each a fine cathedral, and many other houses of worship, and numerous convents.—A law there exists, I was told, for seizing the church property, though I could not learn that it had as yet, in any part taken effect. Certain it is, that, in the southern part, this property remains untouched. A friar from Quito, of the order of Mercy, told me, that several religious houses in that city held estates worth from sixty to a hundred thousand dollars.—Superstition however, is there, beyond doubt, on the wane. Even a National Bible Society has recently been established at the capital, with which several of the first officers of government, and several priests, are connected. It is true, that their constitution like all the others, except that of Buenos Ayres, tolerates, as yet, only the Catholic religion. But this must not be taken as a proof, that the government itself is disposed to be intolerant. That is truly liberal, and under it exists now a toleration *in fact*, if not *in law*; and we may hope, that the time is not distant, when that anti-republican article alluded to will be expunged from their political charter.—In Guatamala, where they have had but little political or commercial intercourse with foreign nations, clerical influence and superstition remain, as far as I could learn, (for I did not go there in person,) nearly the same as when in a colonial state. None of the convent funds are yet molested by the new authorities, and friars are yet objects of respect and power. One of their gazettes has recently ventured, for the first time, to expose some of the defects of their lives, and to question their utility to society. The light of truth will *there* soon show, that a free country has no need of convents stored with scores of idle, corrupt, and corrupting monks.

*Mexico.* Coming to Mexico, the most valuable of the Spanish possessions in the new world, with a population nearly equal to all the others united, and where had long been a numerous and extravagant nobility I was prepared to find an imposing worship, a corrupt priesthood, and a superstitious people. On the way from the Pacific coast to the capital, I saw continued proof, that my anticipations were correct. Nearly every plantation, hill, and stream, bore the name of some saint; every dwelling, even the poorest Indian's hut, was furnished with small images and paintings of the Virgin; and sometimes fancied images were pointed out in the high rocks, where the deluded people came and poured out their supplications.—In passing through Mexico at different times, wonder and grief have often been excited, in seeing what enormous expenditures have there been made for religious purposes, and yet how little God has been honored by them all.—The cathedral, built of hewn stone, (on the site of the old temple of the god of war,) with four fronts of different orders of architecture, including several side chapels, the ecclesiastical college and library, must far surpass in grandeur any religious edifice in the new world. It is no less than 500 feet in length, and is said to have cost the Spanish government one million of dollars for the walls alone; and for the altar, organ, paintings, silver chandeliers, candlesticks, and images, another million more.—Many of the convents are also spacious and magnificent to extravagance. That of St Francis, erected on the spot, where stood the palace of Montezuma, has the dimensions of two entire blocks containing within it seven religious chapels, besides numerous courts, halls, and the cells of the friars. The walls of this immense establishment are nearly all lined with portraits of different saints, and other costly paintings illustrating their lives and miracles. Besides this convent, there are about twenty others for men and fourteen or fifteen for women; some of which are little inferior in size, and more wealthy, than the one described. Most of these contain from fifty to an hundred inmates in the city, and various branches in the country—all of which were nourished by the Spanish government, and made important helps in keeping the colonists in easy ignorance, and willing slavery.—But you will ask, What effect has the revolution produced on these religious establishments?—The reply is, that in Mexico it has produced no great effect as yet, more than to deter the present generation from entering the monastic life.—The secular clergy of Mexico are in much the same situation, as in the other countries already described, excepting that they are here much more numerous, and more wealthy. The expenditures for the church, however, under the new administration, are a mere trifle compared with those of the former. The archbishop, who was then paid $125,000 a year, besides being furnished with a city and country palace, fled at the time of the revolution to the mother country. Seven, out of their nine bishops, some of which had $100,000 a year, and many of the canons who had about $14,000, have also fled, or died, and their salaries from the tithes now come to the new government.—The two bishops who yet remain receive now about $50,000 each, the canons 3,000 in place of 14,000, and lower priests a much less sum. The number of secular clergy, I was not able to ascertain. The cathedral of the capital has twenty-six canons; that of Puebla, Valladolid, Gaudalaxara, and Oaxaca, has each nearly as many more, besides numerous curates, and other priests, scattered throughout the cities, villages, and country parishes.

### DOMESTIC.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. At the annual meeting at Middletown last month the following gentlemen were elected officers for the year ensuing.

Hon. JOHN COTTON SMITH, LL. D. *President.*

Hon. STEPHEN VAN RENSSELAER, LL. D. *Vice President.*

Rev. CALVIN CHAPIN, D. D. *Recording Secretary.*

Hon. WILLIAM REED,
Rev. LEONARD WOODS, D. D.
JEREMIAH EVARTS, Esq.
Hon. SAMUEL HUBBARD, and
Rev. WARREN FAY,
} *Prudential Committee.*

JEREMIAH EVARTS, Esq. *Corresponding Secretary.*

Rev. RUFUS ANDERSON, *Assistant Secretary.*

HENRY HILL, Esq. *Treasurer;* and

CHESTER ADAMS, Esq. *Auditor.*

The following gentlemen were elected members. We give their names and places of residence, chiefly with the view of showing how extensive is the influence possessed by this body, reaching from Maine to Georgia, and through the western States.

The Rev. Edward Payson, D. D. of Portland, Me.; Hon. Lewis Strong, Northampton; Rev. John Codman, D. D. Dorchester; Rev. Justin Edwards, Andover, Mass.; Col. Richard Varick, Rev. James Milnor, D. D. Rev. Thomas H. McAuley, D. D. Rev. William McMurray, D. D. and John Nitchie, Esq. of the city of New York; Hon. Nathaniel W. Howell, Canandaigua; Rev. Nathan S. S. Beman, Troy; Rev. John Ludlow, Albany; Rev. Thomas De Witt, Hopewell, Dutchess county, N. Y.; Theodore Frelinghuyson, Esq. Newark; Rev. Archibald Alexander, D. D. Professor in the Theological Seminary, Princeton, N. J.; Thomas Bradford, Esq. Philadelphia; Dr Samel Agnew, Harrisburgh; Rev. William Neil, D. D. President of Dickinson College, Carlisle, Penn.; Joseph Nourse, Esq. Register of the Treasury, city of Washington; William Maxwell, Esq. Norfolk; Gen. J. H. Cocke, Buckingham county, Virginia; Rev. Benjamin M. Palmer, D. D. Charleston, S. C.; Dr John Cumming, Savannah; Rev. Moses Waddel, D. D. President of the University, Athens, Georgia; Rev. Charles Coffin, D. D. President of Greenville College, Tennessee; Rev. Gideon Blackburn, D. D. Lousiville, Kentucky; and Rev. Robert G. Wilson, D. D. President of the College at Athens, Ohio.

NEWTON BAPTIST THEOLOGICAL INSTITUTION. The first anniversary examination in this Institution occurred on Thursday, the 14th inst. The Junior class having been examined on the Hebrew language and various other subjects pertaining to biblical literature, Essays were read, as follows: On the History of the Hebrew Language, By *Thomas W. Merrill.* On the Greek of the New Testament, By *Seth W. Whitman.* Historical Sketch of the common English Version of the Bible, By *Barnas Sears.* There was no middle class, as it is hardly a year since the establishment of the Institution. But two students who had spent the first two years of their theological course at Andover, having been admitted here to an advanced standing, and having finished the studies of the third or senior year, received their dismission. Their Essays were, On Preaching Christ crucified, By *Eli B. Smith.* On the connexion between a Preacher's private life and his official ministrations, By *John E. Weston.*

The Rev. Henry J. Ripley, of Riceborough, in the State of Georgia, was appointed Professor of Biblical Literature and Pastoral Duties. At or near the opening of the next term, October 27th, he is expected to be on the ground with the Professor of Biblical Theology, (Rev. Ira Chase,) who, it is understood, will give instruction in the department also of Ecclesiastical History, till some new arrangement be made. The regular course will occupy three years, and embrace Biblical Literature, Ecclesiastical History, Biblical Theology, Pastoral Duties, and in short, the various studies and exercises appropriate to a Theological Institution. *Christian Watchman.*

## BIBLICAL CRITICISM.

LUKE x. 19.

Jesus said unto his disciples,—"Behold I give unto you power to *tread* on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

Serpents generally are timid, and run from men. The chief danger in the day-time arises from *treading* on them among the grass, in the night-time in paths or roads, in which case they bite instantly.

A scorpion is but a small animal, only a few inches long, but extremely venomous. Little danger can arise from treading on them, to a person wearing leather shoes; but, in oriental countries, where sandals are worn, which only cover the soles of the feet, it must have been frequently mortal to tread on the scorpion, especially among grass. From being exposed to these danger, distant journies must have appeared very hazardous.

*Evang. Magazine.*

## SELECTIONS.

The following extracts are taken from Judge Story's Discourse delivered before the Phi Beta Kappa Society, August, 31, 1826.

Even the great reformers of the Protestant Church left their work but half done, or rather came to it with notions far too limited for its successful accomplishment. They combated errors and abuses, and laid the broad foundations of a more rational faith. But they were themselves insensible to the just rights and obligations of religious inquiry. They thought all error intolerable; but they forgot in their zeal, that the question, what was was truth, was open to all for discussion. They assumed to themselves the very infallibility, which they rebuked in the Romish Church; and as unrelentingly persecuted heresies of opinion, as those, who had sat for ages in the judgment seat of St Peter. They allowed, indeed, that all men had a right to inquire; but they thought, that all must, if honest, come to the same conclusion with themselves; that the full extent of christian liberty was the liberty of adopting those opinions, which they promulgated as true. The unrestrained right of private judgment, the glorious privilege of a free conscience, as now established in this favored land, was farther from their thoughts, even than Popery itself. I would not be unjust to these great men. The fault was less theirs than that of the age, in which they lived. They partook only of that spirit of infirmity, which religion itself may not wholly extinguish in its sincere, but over zealous votaries. It is their glory to have laid the deep, and, I trust, the imperishable foundations of Protestantism. May it be ours to finish the work, as they would have done it, if they had been permitted to enjoy the blessed light of these latter times. But let not Protestants boast of their justice or their charity, while they continue to deny an equality of rights to the Catholics.

The progress of the spirit of free inquiry cannot escape the observation of the most superficial examiner of history. The press, by slow but firm steps, first felt its way, and began its attacks upon the outworks of received opinions. One error after another silently crumbled into the dust, until success seemed to justify the boldest experiments. Opinions in science, in physic, in philosophy, in morals, in religion, in literature have been subjected to the severest scrutiny; and many, which had grown hoary under the authority of ages, have been quietly conveyed to their last home with scarcely a solitary mourner to grace their obsequies. The contest, indeed, between old and new opinions has been, and continues to be, maintained with great obstinacy and ability on all sides, and has forced even the sluggish into the necessity of thinking for themselves. Scholars have been driven to arm themselves for attack, as well as for defence; and in a literary warfare, nearly universal, have been obliged to make their appeals to the living judgment of the public for protection, as well as for encouragement.

The effects of this animated and free discussion have, in general, been very salutary. There is not a single department of life, which has not been invigorated by its influence, nor a single profession, which has not partaken of its success.

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In theology a new era has commenced. From the days of Grotius almost to our own, a sluggish indifference to critical learning fastened upon most of those who administered the high solemnities of religion. Here and there, indeed, a noble spirit was seen like Old Mortality wiping away the ancient dust and retracing the fading lines, and in his zeal for truth undergoing almost a moral martyrdom. But the mass of professed theologians slumbered over the received text in easy security, or poured the distillations of one commentary into another, giving little improvement to the flavor and none to the substance. They were at length roused by a spirit of another sort, which by ridicule or argument, or denunciation of abuses, was attempting to sap the very foundations of Christianity. It made its approaches in silence, until it had attained strength enough for an open assault; and at last, in a moment of political revolution, it erected the standard of infidelity in the very centre of Christendom. Fortunately, the critical studies of the scholars of the old world enabled them to meet the difficulties of the occasion. The immense collations of manuscripts and various readings of such men, as Mills and Wetstein and Kennicott, prepared the way for a more profound investigation of the genuineness and authenticity of the Scriptures. And the sober sense and unwearied diligence of our age have given to the principles of interpretation an accuracy and authority, to biblical researches a dignity and certainty, to practical as well as doctrinal theology a logic and illustration, unparalleled in the annals of the Church. If Christianity has been assailed in our day with uncommon ability, it has never been defended with more various learning. If it has surrendered here and there an interpolated passage, it has placed almost beyond the reach of doubt the general integrity of the text. If it has ceased in some favored lands to claim the civil arm for its protection, it has established itself in the hearts of men by all which genius could bring to illumine, or eloquence to grace its sublime truths.

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What should we say of the minister of religion, who should choose not to study the Scriptures in the original tongue, and should be content to trust his faith and his hopes, for time and for eternity, to the dimness of translations, which may reflect the literal import, but rarely can reflect with unbroken force the beautiful spirit of the text? Shall he, whose vocation is "to allure to brighter worlds and lead the way," be himself the blind leader of the blind? Shall he follow the commentaries of fallible man, instead of gathering the true sense from the Gospels themselves? Shall he venture upon the exposition of divine truths, whose studies have never aimed at the first principles of interpretation? Shall he proclaim the doctrines of salvation, who knows not, and cares not, whether he preaches an idle gloss, or the genuine text of revelation? If a theologian may not pass his life in collating the various readings, he may and ought to aspire to that criticism, which illustrates religion by all the resources of human learning; which studies the manners and institutions of the age and country, in which Christianity was first promulgated; which kindles an enthusiasm for its precepts by familiarity with the persuasive language of Him, who poured out his blessings on the mount, and of him, at whose impressive appeal Felix trembled.

## ORIGINAL.

The following is an extract from a report read by Dr J. B. Flint before the Association for Benevolent Purposes in the 12th Congregational Society in this city on the 3d inst. The remarks are worthy not only to be read, but to be acted upon.

The third cause of intemperance, which we have named—that of the prevailing customs of society respecting the means of it, deserves the most particular attention, as it involes a topic of the first importance in our inquiry, viz. the best methods of changing the state of public opinion and practice in regard to the use of ardent spirits. Public opinion is in our community, almost omnipotent, and any cause which can call to its aid this important instrument, need not despair of ultimate success. Laws may be enacted which are in themselves both just and excellent; but if they be not founded on public opinion, and their execution sanctioned by the same, they will either remain as dead letters in the Statute Book, or be repealed at the next return of legislation. Now, it is notorious how decidedly, and lamentably public opoinion has been favorable to the habitual and as many think harmless use, of these dangerous articles. They are offered to the stranger and guest as the first token of hospitality; they are urged on your associate and friend, as a salutary means of refreshment, and the pledge of your best wishes for his health and welfare; and they are handed down to your dependants and inferiors as an acknowledgment of faithful services, or to qualify and soften a little their discontent at the distinctions which fortune or other accidents have occasioned, by enabling them, in this respect at least, to emulate their superiors. We can hardly assemble on any occasion, whether public or private, for business or pleasure, whether it be to admire and celebrate the stern virtues and temperate habits of our ancestors, or to rejoice on the intellectual and moral advancement of the rising generation, without being surrounded with these seemingly indispensable means of refreshment and conviviality, which are equally a reflection on our own taste, an insult to our forefather's sobriety, and a snare to our children's virtue. And even the scenes of festivity with which we are wont to conclude the solemn ceremonies, by which we consecrate places and persons to the service of our holy religion, are sometimes polluted and disgraced by the introduction of this foe to every thing which "is pure and honest, and lovely, and of good report." Addressing men who know full well the power of fashion on the lower classes in society, among whom intemperance prevails to the greatest extent, we may say, without the danger of being thought extravagant, that while this state of things continues, we can indulge but little hope of affecting much good in the cause under consideration. While the fashionable and reputable will indulge themselves in the *use* of ardent spirits, the vulgar and ignorant will inevitably become the victims of its *abuse*. There is a remarkable propensity in the poor and lower classes in society, to carry to excess any habits and customs which they catch from high life. If the fashionable world adopt any new and singular article or style of dress, you may notice as it descends from rank to rank that its peculiarities are constantly aggravated, until at last they run into the extravagant and rediculous. And so with the habit of drinking; casting off one by one, as it descends, the various restraints which are imposed upon it in the higher circles by more enlightened moral principle, by greater strength of resistance, and by a higher estimation of character and credit; from being a mere item, a useless one, to be sure, and often a hurtful one, among the various luxuries of fashionable life, it becomes, at last a positive and gross vice. But this is not all the mischief resulting from such practices. The efforts of enlightened and benevolent men, engaged in the cause of temperance and sobriety, thereby lose much of their effect, and their instructions much of their weight. For, those whom they address cannot or will not discriminate between the use and the abuse of a favorite indulgence. How can you, with a good grace, or with a reasonable prospect of success, expostulate with a drunkard on his dangerous habit of drinking, address to him the arguments of temperance cautioning him in the language of the American Philanthropist to touch not, taste not, handle not, while you are yourself unconsciously giving countenance to the very cause from which you are endeavoring to dissuade him? Will he not gainsay all your most elaborate reasoning, and most pathetic appeals, by a mortifying reference to your own example?

Such being the effect of the practice we are considering, what is our duty in respect to it. Certainly to discontinue it altogether. The Christian rule of self-denial in such a predicament is explicit, as stated by one of the first and most faithful of the ministers of the Gospel, when he says, with a sacred regard to the influence of his example, "I will eat no flesh while the world standeth, lest I make my brother to offend."

We are happy to state, that a reformation in this important matter, has in some measure already taken place. In our city, and throughout our state a large proportion of the most wealthy, influential and distinguished families have already banished spirituous liquors from their tables not only in the ordinary preparations for the family repast but in the more studied and luxurious arrangements for the entertainment of company. In these polite circles it is beginning to be considered vulgar disreputable, either to drink drams one's self, or to offer and urge them on our visitors and associates. If we can carry forward this reformation till the total abstinence from intoxicating liquors, shall be among the traits which distinguish the gentleman from the clown, we shall have laid the ax at the root of the tree of evil! But, this can neither be effected easily nor speedily. It will too frequently be regarded as contemplating some degree of personal sacrifice, and it will be difficult to persuade people, generally that there is an adequate cause for this either in the private suffering or public burdens occasioned by intemperance. Besides, there are certain prevalent opinions and reasons which are thought to justify and even recommend the occasional use of spirits

The most prevalent and plausible of these, and the only one which deserves consideration is the belief, that, what is called the moderate use of them is, on some occasions essential, frequently beneficial, and rarely or never decidedly detrimental to health. Accordingly one dares not expose himself to the cold, another is equally afraid of the heat, or they cannot sustain the fatigue of labor, or will want an appetite, or fear indigestion, unless they fortify and provide themselves against all these accidents and occasions by a cordial draught of *Alcohol*, which thus comes to be regarded as an inestimable panacea, the genuine elexir of life. There cannot be a more vulgar and fatal error than this, and we could easily refute it by the application of the most correct physiological principle; but it would lead us far into discussions which would be too technical to be generally intelligible or interesting. We will only state in this connexion that it is an admitted principle among those who have been the most assiduous and successful students of the powers and properties of living bodies, that all unnatural stimuli administered to a healthy subject, will disturb the proper equilibrium between the powers, and actions of the several parts of the system, and therefore will inevitably impair and undermine the health. There is not a plant nor a brute on the face of the earth in which all the functions necessary to its healthy existence, are not carried on without the interposition of any other stimulus than that of the substances and fluids necessary for its nutrition and growth, and is it supposable that man alone by a natural deficiency in his physical organization, is driven, for the sake of health and vigor, to seek out that very invention which has contributed more than any thing else to the degeneracy and depravity of his whole nature? Experience assures us that this is not the fact. If we look for the most healthy people in society, they will be found among the most temperate, and generally the correspondence is very exact, that they enjoy health in proportion as they abstain from spirituous liquors. On the contrary, it is well known to physicians, if not understood by all, that even a moderate use of them predisposes the body to become the victim of many diseases, which would have assailed it in vain were it not that its powers of resistance have been exhausted by the continual application of unnecessary stimulus,—that many diseases assume in such persons a malignant and alarming character which in a temperate subject would have been mild and manageable,—that the system is rendered insusceptible to the kind operation of some of the most valuable medical agents, by the habitual use of intoxicating drinks; and, that the most robust constitution is always liable to degenerate and fail under continual draughts from these poisonous fountains of melancholy, debility, disease and death. The nonsense and falsehood, therefore, must no longer be tolerated, that a certain portion of spirit is healthful and harmless. And whoever, under this flimsy pretence, indulges himself in drinking it, thereby authorizing and encouraging his servants, his apprentices, or his children to do likewise, would do well seriously to inquire, if he is not exposing himself to the penalty of the anathema, so distinctly pronounced in the scriptures, against him who holdeth the cup to his neighbors' lip.

We quote from the same report, the following earnest and just appeal.

Passing by other motives to your zealous endeavors to check this monstrous vice, we urge you to look on it a moment in a national point of view, as Americans, as patriots. That it deserves to be so considered, may be made sufficiently manifest. Is not that a national concern, which throws on the public an enormous burden of unnecessary pauperism? The amount of which throughout the country, may be partially apprehended from the fact, that in Massachusetts, where the moral and religious restraints on vicious indulgence are thought to be peculiarly operative, about $1000 per day are constantly expended in support of the poor? Is not that profligacy a national concern, which reduces the physical and financial resources of the state, which costs the country forty millions of dollars annually for its support, and ten thousand lives by its fatal effects on the citizens' health? Is not that a national concern which unfits thousands of your citizens to exercise with intelligence and independence those political rights and privileges, which an almost unlimited freedom of suffrage secures to so many, who are unworthy of them? and sends to your most important elections a multitude of persons so debased and venal that the exercise of their political power will be safe or pernicious according to the disposition of those who have intrigue or whiskey enough to control or purchase their votes? And above all, is not the national honor deeply concerned in a vice which has spread itself so wide, and rooted itself so deeply in the body politic, that it is said, and that not flippantly nor unadvisedly, but in the words of truth and soberness, that our supreme Legislature *dares* not enact laws which shall materially diminish the means of its indulgence? Such being the state of things in this respect, who can number the evils or measure the mischief which may grow out of it; or who that reflects and reasons with the concern of a patriot and the observation and forecast of wise men, on the genius of our political institutions in connexion with the demoralizing, and degrading influence of this wide-spreading pest, does not tremble for the fate of a fabric, which is founded on, and can exist only in the intelligence and virtue of the community.

# CHRISTIAN REGISTER.

**SATURDAY, OCTOBER 14, 1826.**

The Annual Meeting of the contributors to the Boston Dispensary was held on Thursday, 12th. inst. when the following officers were elected

Hon. William Phillips, *President*,
Thomas W. Phillips, *Secretary*,
Gideon Snow, Esq. *Treasurer*.

*Managers*,—Hon. W. Phillips; Rev. H. Ware, Jr.; Jos. Coolidge; S. H. Walley; Jos. Tilden; S. Snelling; Ed. Tuckerman; Ed. Phillips; Isaac Winslow; Th. W. Phillips; Benj. Guild; Gideon F. Thayer.

The following abstract was presented of the returns of the four visiting physicians of the Dispensary, for the year, ending 30th September, 1826.

| Districts. | No. of Cases. | Cured. | Reliev'd. | Still under treatment. | Remov. to other insts. | Dismiss'd | Dead. | Incurable. | Births. |
|---|---|---|---|---|---|---|---|---|---|
| East. | 681 | 584 | 29 | 14 | 18 | 4 | 28 | 4 | 54 |
| South. | 521 | 466 | | 13 | 8 | | 29 | 5 | 45 |
| West. | 166 | 137 | 9 | 5 | 6 | 2 | 7 | | 7 |
| North. | 807 | 685 | 57 | 14 | 29 | | 25 | | 38 |
| Total. | 2175 | 1872 | 95 | 46 | 58 | 6 | 89 | 9 | 144 |

Dr William Spooner, and Dr John Gorham were chosen consulting physicians. Dr Edward G. Davis, was chosen visiting physician for the Western District, and Dr J. G. Stevenson for the Eastern District. Dr Winslow Lewis, was reappointed to the Southern District, and Dr Morrill was transferred to the Northern District. Dr Samuel Clarke was reappointed Apothecary.

The thanks of the managers were voted to the consulting and visiting physicians for their faithful services during the past year.

It having been made to appear that the charity of the Institution has been in some cases abused, the following vote was passed: *That each of the visiting physicians be requested, in any cases of imposition, to immediately notify in writing the contributor who issued the ticket for relief, and make report thereof to the managers.*

The number of contributors to this charity is about two hundred.

Information has been received of the formation of a Branch of the American Unitarian Association at Trenton in New York—Ephraim Perkins, Esq. President, and Rev. Isaac. B. Peirce Secretary.

Trenton is situated about thirteen miles from Utica, and is the seat of a very interesting Unitarian Society, of more than twenty years standing. It has been an object of peculiar and vehement attack during the recent fanatical convulsions in that neighborhood, being regarded as the strong hold of heresy, against which it would be lawful to use any weapons, either spiritual or carnal. We are happy to know that the little band have stood firm and faithful to the last, undismayed and unshaken. The society is even in stronger and better condition for the violent measures taken to overthrow it. The weapons used against it have not prospered. May the blessing of God be with it; and having passed through this fiery trial, may it be found purified and perfected as in the furnace of God, and more than ever zealous for the truth.—We may add here, that there are many Unitarians in that vicinity, and that public worship is maintained by them a certain portion of the time in the meeting houses of Floyd and Boonville.

A friend, in a recent letter, mentions the following circumstance. His concluding question is pertinent.

"Mr R.'s oldest son called on me the other day, requesting letters to Baltimore, as he had procured a situation as an instructor about twentyfive miles from that city. This morning he called again. He is an intelligent young man. He has received a letter from the Trustees to the School, who beg to know whether he is the son of the Unitarian preacher at N.; if so, and his opinions agree with his father's, *they decline his services*. This is the second time, he says, that he has lost a situation through the sentiments of his father! Is religious liberty enjoyed in this land?"

The semi-annual meeting of the Evangelical Missionary Society was held at Salem on Wednesday last. A sermon was delivered by Mr Gannett of Boston from the text, *Let us not be weary in well doing;* in which he presented in plain, and earnest statements the claims of Religious Charities. A collection was taken amounting to about 130 dollars.

We understand that the Rev. Samuel Brimblecom has been invited to become the pastor of the Unitarian Society at Norridgewock, (Me.) It should have been stated in last week's Register that Mr George Ripley has accepted the invitation to become the minister of the Purchase-street church.

A second edition of the Tract on Religious Phraseology has just been published. The following paragraph, not inserted in the first edition, has been introduced at the bottom of the 16th page, in connexion with the remarks on "the way of obtaining the good communicated by christianity."—

"The subject, in this view of it, appears to be extremely plain; and yet there is often a mystery affected about this matter, as if it were some portentous secret. 'The way of salvation,' as it is commonly called, is often represented as a matter about which men are, to the last degree, liable to err. Sermon after sermon is preached, not simply about a virtuous and holy life, which is THE WAY to salvation, through the mercy of God, but about the question, what the way is, and the danger of mistaking it; of mistaking, that is to say, not the *nature* of true virtue and piety,—for here there *is* danger—but of mistaking the very terms and conditions of salvation. The subject is brought forward again and again in the pulpit, and is, in fact, one of the most popular that the preacher can adopt. He labors hard with statements and reasonings, and explications. He raises up opponents, and beats them down, and shows himself to be a Hercules in argument. And what, I pray, is all this ado about? About the simple question, how a man shall obtain the approbation and forgiveness of God! About the simple question, how a man shall be happy in his own mind and conscience, and in communion with his Maker! But what *are* these mistakes to which men are so liable? It is said, that some expect to be saved by their own merits, that they expect heaven as the reward of their own deserts. Monstrous and incredible supposition! Where is the man that can lift up his face even before his fellow beings, and say, that his virtues or his deeds deserve an eternal and infinite recompense! Again, it is said, that others rely upon an inadequate provision, upon a Saviour who is a creature like themselves. They rely on the mercy of God, fully revealed and freely offered in the Gospel, and testified in the instructions and sealed in the blood of Jesus Christ. Will any one dare to say that this an insufficient religion?—But let let us dwell on this view of the subject for a moment. The mysterious and difficult point of doctrine, of which so much is made, is, that men are to be saved *through Christ crucified*. The whole stress of instruction is upon this point, and yet it is a point seldom or never explained, in the popular teaching, so as to be perfectly clear and obvious, while, at the same time, it is the simplest of all directions. "Repent, and believe on the Lord Jesus Christ," was the language of the Apostles to the ancient inquirers after salvation. Now, repentance is well understood to be a virtue extremely plain and practical; and not less plain and practical is faith. It is receiving Jesus Christ as a Teacher, Example, and Saviour, a Restorer, i. e. from the bondage and curse of sin. It is a believing in him "with all the heart," and therefore an obeying of his precepts. In short, this virtue, so far as it is saving, is altogether practical. And the way of salvation is evidently nothing else but the way of repentance and religious trust, and all goodness. It is a matter, in which "the way-faring though fools need not err." No man can have any more rational doubt about it, than about the course of the sun in heaven. Every time we think, or talk, or preach about any of the virtues of Christianity, the sentiments of piety, the duties of life, we are thinking, and talking, and preaching about this way. And the chief occasion of solicitude is, not that men should know where it is, but they should enter into and abide in it."

*Extract from a Journal.*

——— Having put up my horse, and washed myself from the dust, and eaten my bread and milk, I turned over the papers which were lying on the table, and found amongst them the New York Christian Inquirer. So, said I, you have a little heresy even here. Aye, replied the landlord, and not a little. I was sorry that we were prevented from pursuing the conversation, as no opportunity occurred of renewing it. I had heard that a formal attempt was just beginning to produce in this village the same violent religious action which had been created in other places. I knew that the great leader in these excitements had just come here for this avowed purpose. I should have been glad to have learned what was the state of the public mind respecting it. But this I could not do in the short time which I could spend here. I was glad however of the opportunity to attend a prayer meeting in the evening, from which I might gather some notion of the method of proceeding, and the mode by which so great convulsions were brought about.

This prayer meeting was held in the vestry of the Presbyterian meetinghouse, which was well filled with persons of both sexes, sitting apart from each other. The meeting was opened with a hymn. Then arose Mr P. (the person I have mentioned,) and made a few remarks on the right method of conducting these meetings. He kept his eye much fixed on the ceiling while he spoke, and uttered himself in a plain and forcible, but rather disjointed manner. What most surprised me in a man of his celebrity was, the apparent irreverence of his manner, and the singularity of some of his directions. For instance, he said that those who prayed on such occasions ought to be careful not to dwell on the attributes of God—for it tended *to let down the tone of feeling*. Many of his other remarks were judicious; especially in regard to the length of the prayers. But this last direction was not observed, while the first was. The performers omitted all notice of the divine attributes, and made their prayers very long.

When he had done speaking, three persons were called upon by name to pray in succession. They prayed so exactly alike, that it is not necessary to speak of them separately. They began very low and drawling, but soon became loud and vehement—speaking with all the power of lungs they could master, and using the most violent gesticulations. In that small room it was as much as the ears could bear, and by noise alone must have affected persons of delicate nerves. The matter of the prayers consisted principally of exclamations, and alarming denunciations of the wickedness of the village and of the sinners present. One of the speakers was for some time occupied in denouncing the elders of the church for not favoring these violent efforts—saying amongst other things, in a very familiar, coloquial tone, "O Lord, don't send 'em right down to hell for this." This familiarity in addressing the Supreme Being was carried so far as to be perfectly shocking. I would record several examples, which to my ear were little short of blasphemy, if it were not better to forget them. But I cannot forget the whole impression of the evening. It was one of unmixed horrors. Loud, violent, declamatory denunciations, accents of wrath and terror, without one word of compassion or tenderness for the sinners they were praying for—only the slightest mention of God's mercy, and the most terrific descriptions of his vengeance. The only object seemed to be, to frighten and agitate—to produce a great effect—and I could not help asking myself, Is this after the example of our blessed Lord? Is it thus our great High Priest intercedes for sinners? Is this after the pattern of our Lord's prayer? Are these men really praying to God, or are they making orations to men? Ah, thought I, if Jesus were here personally with them, as with the twelve in Jerusalem, they would not pray thus. It is more like calling down fire from heaven, than like his prayer for his murderers.

When these prayers had ceased, Mr P. again rose. He addressed the *sinners*—asked them if they knew that *these saints* had been praying for them—drew a strong picture of their criminality, and assured them that they would go *right down to hell* if they were unaffected by this scene. In this tone of loud threatening he continued to speak for some time. The address, just like the prayers, pitiless, denunciatory harsh, not the slightest appeal to any principle in man, but his fear, nor any attribute in God, but his vengeance. Another minister followed in the same strain, and closed with prayer in a similar style. Then four meetings were appointed for the next day, and the assembly broke up.

I must not neglect to record, that throughout his remarks, Mr P. addressed himself wholly to the side on which the females were seated—as if they were the only sinners in the congregation. Also, that while the other preacher was speaking, he was groaning aloud and holding his head between his hands, and writhing his body, as if in great agony of spirit, which aided of course in producing an effect upon the spectators. I confess that even I myself could not help feeling the effect of such an exhibition.

When I withdrew, I had much reflection on the subject. I had seen a display of zeal, which seemed wholly at war with the meek and quiet spirit of Jesus Christ. I could not by any effort fancy to myself either him or the apostles conducting such a scene. In spite of myself, and may God forgive me if I judged uncharitably, it did appear to me too much like human policy and calculating art. I could not understand how the servants of the benevolent Jesus could think to WIN souls to him, without one word of invitation or pity, how they could think to deliver his message, without one accent of kindness, one tone of compassion, one intreaty of love,—how they could be content to hurl around them the terrors of Sinai, and the flames of hell, and say nothing of the grace and love of God in the gospel. If their only object was to create a great stir, they were right; but if fairly to represent their Master, were they not wrong? Yet I will not judge them. I will only rejoice that I have been led to hold more cheerful and grateful views of the minister's duty, and the mode of bringing souls to Christ. I will rejoice too in the belief, that just such a mode of operation as I had the pain of witnessing, would not be adopted nor tolerated in the part of the country in which it is my happiness to dwell.

## ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

The unequal distribution of happiness, the misfortunes which frequently befall the good, and the apparent prosperity of the wicked, have often been the subject of speculation and have perhaps, given rise to doubts concerning the justice of the Creator.

Yet, I suspect it is because we do not look far enough, that we are inclined to doubt; we do not consider in what true happiness consists. Shall we call him happy who is possessed of wealth or of power? From our very childhood, the preacher, the moralist, and the novel-writer have been endeavoring to instil into us, that happiness consists not in these. Shall we call *him* happy, whose laugh is the loudest amidst his gay companions, whose entrance is always the signal for mirth? Little do we know of the human character, if we imagine these the marks of internal tranquillity. The loud laugh, the external signs of mirth, are too often the coverings of discontent or remorse.

How then are we to discover the happy man? Could we look into the heart, could we discover the deepest and most secret feelings of others, the task were easy. But there are feelings too profound for the physiognomist, too deep for the proudest explorer of the human heart to reach. In some persons, the sense of their faults or crimes is forgotten upon the approach of others. The sight of their associates excites their mirth, as it were, by a mechanical effect. Yet the *heart* is not in their mirth, and with the departure of their companions it deserts them and gives place to that disgust and heart-sickness, which is perhaps the most bitter of all human sensations. Among disorders of the body, it is said, none are more difficult to bear than seasickness. Other diseases awaken our energy and arouse our pride to contend against them; but this takes from us all desire of resistance. Of a similar nature is the disgust of him, who has endeavored to obtain happiness by false means, who to secure some trivial enjoyment has plunged into guilt, or who has wasted his time in the pursuit of pleasure. But this feeling leads not to amendment; he finds himself involved in a course, from which he has not strength to extricate himself, and each day beholds him forming new schemes for enjoyment which afford him no more real pleasure in the result, than the former.

And because this man wears a smiling countenance, are we to conclude that he is happy?

I would not pretend to assert that the bad man is punished *in proportion* to his guilt; but *this* I do assert, that for every criminal action we commit, every opportunity we neglect, we *are punished*, even in the present life; but this punishment is internal, and is carefully concealed from all but ourselves. There is nothing which a man is more desirous of keeping from the knowledge of others, than the evil (mental or corporeal) which he suffers in consequence of his own folly or guilt. He would prefer that his guilt itself should be known, rather than the consequences of it.

Nor would I be understood to declare that the self inflicted torments which poetical justice assigns to the criminal of romance are the doom of the guilty in this life. Such violence of despair and of remorse is but seldom met with in true history; but the secret feelings which I have described, never fail to afflict him, who has neglected his advantages, or has exerted them in the commission of crime.

And I would ask, is it no punishment to the guilty, that the greatest, the most exalted happiness of which our natures are capable, that resulting from the exercise of pure ond well regulated affections, must forever be unknown to them? That they can derive pleasure from the contemplation of the attributes of the Deity, his wisdom, his goodness, his benevolence; from the exercise of pure friendship and of universal philanthropy?

All speculations of a higher nature than those which concern the body, are closed to the mind of the sensualist or the deviser of evil. The contemplation of those objects, of those virtues which afford most pleasure to the healthy mind, is to him a source of misery. He is forced to admire the qualities of him whom he envies and detests.

Engaged in the eager pursuit of his object, he may for a time forget his dissatisfaction; but when he hears the deserved applause bestowed on virtue, when beholds the happiness of some peaceful family, it is *then* he feels most bitterly the vanity of his pursuits.

I have spoken of the guilty meeting the *punishment* of their crimes, in the present state, because we are accustomed to consider the evils which follow the commission of crimes as *punishments* or judgments of the Deity. The evil I have above mentioned, however, I do not consider as inflicted by the Almighty, but as naturally attached to, and inseparably from, the commission of guilt. And, indeed, is it not more rational and more consistent with the benevolence of the Creator, to suppose that, from the beginning of all things, crime was naturally productive of evil to its author, than that the Deity is the punisher in each individual instance? Z.

FOR THE CHRISTIAN REGISTER.

Mr Editor.—I sent you last week an extract from an Oration of Mr Everett, in which he asserts that the prevalence of republican forms of government has a tendency to abolish the custom of war. I said that doctrines and arguments like this, favorable to pacific principles, ought to be kept before the public mind; and I did intend to offer you some extracts from Dr J. Ware's Address, in which he urges the same position. But I find it impossible to select any passage short enough for this purpose, and therefore abandon the design.

In the late Number of the North American Review, I have found an encouraging practical proof, as it seems to me, of the truth of this doctrine. It is contained in the account there given of the Constitution of the Republic of Colombia, written, it is said, by Mr Anderson, minister from the United States, who recently died in South America. It seems that by that constitution the power of declaring war and making peace is entirely taken out of the hands of the Executive, and given to the two houses of Congress, in which respect it differs (very advantageously, the Reviewer thinks) from the constitution of the United States; which gives the power of making peace to the President and Senate, without the concurrence of the House of Representatives. Now in this case it is evident, that the people might be weary of a war, and desire a negociation for peace, while the Executive would be able to delay, though not perhaps prevent it. In absolute governments, the power of making war and peace rests exclusively with the sovereign. "War in this case," says Dr Ware, "is merely an affair of the government; the feelings and interests of the peeple are not consulted. A contest may be maintained for years, to which the mass of a nation is entirely opposed, while yet their treasure is expended and their blood shed in its support. This could not happen among nations governed by institutions dependent upon the people;" especially when the power of making peace as well as declaring war is given to the immediate representatives of the people.

It appears then in *actual fact*, that as republican institutions spread, and their true spirit is better understood, there is discerned in them a yet stronger pacific tendency. Colombia has made an improvement over the United States. War cannot be declared or continued without the wish and consent of a majority of the citizens. And while the war making and treaty making power is thus more and more guarded in the constitutions of successive republics, I am authorised in saying as I did, that we have here a practical proof of the pacific tendencies of republican institutions. In their prevalence the friends of peace may discern the promise of the final abolition of war, and the harmony of the nations with one another throughout the world, as now throughout the states of our own confederacy.

A Friend of Peace.

FOR THE CHRSTIAN REGISTER.

In the Boston Gazette of 12th inst. Is a

communication in reply to some late strictures in the Baltimore Patriot, on an expression in one of the *paragraphs* recently inserted in this paper of the following import, "there is no certain evidence that Mr Jefferson believed in the *divine mission* of our Saviour Jesus Christ." A religious newspaper should speak of all men, and all things, with truth, on every occasion, and especially of the dead. It was not intended to bring any reproof on the memory of the philosophic and celebrated ex-president, but simply to state a notorious fact, and to state it with deep regret. Let us divest ourselves of all undue partiality to the memory of an illustrious Statesman and public benefactor, and see how the facts are.

On repeated occasions, during the meridian of his life, Mr Jefferson had fit occasions to express his sentiments in favor of the Christian Religion, as a divine mission, and never did it. Now we hold this to be strong presumptive proof that he disbelieved, or was indifferent to, Christianity, as a message from God. He, on the contrary, expressed sentiments adverse, in the judgment of serious men, to the christian code. In old age Mr Jefferson wrote occasionally letters on religious subjects, and ever alluded to christianity as a human institution. He preferred it to any other system of man's invention, but still carried his reverence no farther. At best, he was but an almost-christian. Whether he would not have been a believer in revelation if the system had been presented to him in a rational light, free from sectarian deformity, is another question, and one which the author of the Paragraph was disposed to answer affirmatively. One anecdote will illustrate the manner in which Mr Jefferson was accustomed to speak of the Christian system at one portion of his life, though in the decline of his days he forbore to treat the subject with levity. When the version by the venerable Charles Thompson, who had been Secretary to the Congress of the Revolution, was published, Mr Jefferson made this remark, sarcastically: "Thompson used to boast that he put his name to nothing but the truth!" This is not made from common hearsay, but may be relied upon as fact. Let us award to genius, to patriotism, all its due, but let us refrain from canonizing a statesman as a christian when his claims to add this top-stone to the fabric of his fame was, to say the least, equivocal.

## CITY AFFAIRS.

*In Board of Aldermen.* The Board reconsidered their former vote on the petition of N. C. Betton, and joined on their part the Mayor, Aldermen Bellows and Oliver.

The Avenue formerly called the Roe Buck passage, and which has been widened to thirty feet, is hereafter to be known as a continuation of Merchants' Row and recorded accordingly.

*In Common Council.* The committee of Finance reported an order authorizing an appropriation of $3000 for repairs of the Mayhew Schoolhouse, $2000 of which to be charged to the appropriations for public buildings, and $1000 to the reserved fund of $15000. The order being twice read, passed; sent up for concurrence.

The report of the committee, on the petition of Edward Tuckerman and others, relative to flats at the west of Washington street, recommending the appointment of a committee with full powers on the part of the City Council to meet a like committee on the part of the Mill Dam Corporation, came down from the Board of Aldermen accepted, and the subject referred to the same committee, excepting the Mayor, in whose stead Alderman Marshall was appointed; the vote was taken on concurring with the other Board and carried.

A committee was appointed on a communication from Ebenezer Leman, senior, asking for the appointment of a committee on the subject of a machine of his invention to preserve the lives of persons, by taking them from the upper stories of buildings while on fire.

Mr Thayer offered an order directing the committee of Finance to consider the expediency of selling the certificates for $4000 U. S. 3 per cent stock, and $200 U. S. 6 per cent stock of the donation of Abiel Smith, Esq. and issuing therefor a certificate for $4400, city stock, bearing interest at 3 per cent, and that the said committee also inquire into the expediency and propriety of selling sundry shares in the Newburyport turnpike, belonging to the city or within its control. The order was passed.

The report of the committee on the subject of the Free Bridge to South Boston, was then taken up, and Mr Morey, the chairman of the committee, spoke about an hour against the acceptance of the report; he was followed by Messrs Peabody and I. Parker on the same side. Mr James succeeded in favor of accepting the report, and at about twenty minutes past ten, he gave way to a motion to adjourn.

Mr Curtis, in behalf of the special committee appointed at the last meeting, to ascertain whether the Corporation of the South Bridge have any and what amount of demands against the City for tolls, reported, in part, that he had addressed a letter to the proprietors of said bridge, to which he had received an answer from Gardiner Greene, Esq. President of the Corporation, which was read and laid on the table.

This letter stated that a meeting of the Proprietors had been called pursuant to their bylaws, for Saturday next, Oct. 14th, when the letter from the special committee would be considered;—it was also stated that the Directors had ordered the Treasurer to present their claim for tolls to the Board of Aldermen.

Mr Morey called for the reading of the report of the committee on the petition of Jonathan Hunnewell and others and the remonstrance of William Dall and others. This report recommends a concurrence with the other Board in accepting the proposed bridge after it is built, *and to keep the same in repair forever.*

## FOREIGN INTELLIGENCE.

Colombia. By an arrival at New York from Laguira we are informed, that official accounts from Bogota announced the arrival of Bolivar at that place. This is also confirmed by a proclamation issued by Gen. Marino to the inhabitants of Caraccas. News reached L. on the 14th, that the provinces of Camana and Orinoco had acknowledged the federation, in consequence of which there was great rejoicing at Laguira throughout the day. A salute was fired from the batteries and shipping in the harbor, on the 15th, in honor of the arrival of Paez at Valencia. The country was in an unsettled state, but it was the general opinion that every thing would be settled in an amicable manner when Bolivar arrived.

Self-Manumission. At Trinidad, in the course of eighteen months, 170 slaves have purchased their freedom, for which they paid the sum of upwards of $47,000 of their own earnings, averaging $275 each.

## DOMESTIC INTELLIGENCE.

Quincy Rail Road. This road, the first we believe in this country, was opened on Saturday, in presence of a number of gentlemen who take an interest in the experiment. A quantity of stone weighing sixteen tons taken from the ledge belonging to the Bunker Hill Association, and loaded on three wagons, which together weigh five tons, making a load of twentyone tons, was moved with ease, by a single horse, from the quarry to the landing above Neponset bridge, a distance of more than three miles. The road declines gradually the whole way, from the quarry to the landing, but so slightly that the horse conveyed back the empty wagons, making a load of five tons.—After the starting of the load, which required some exertion, the horse moved with ease in a fast walk. It may therefore be conceived how greatly the transportation of heavy loads is facilitated by means of this road. A large quantity of beautiful stone, already prepared for the Bunker Hill Monument, will now be rapidly, and cheaply transported to the wharf at the termination of the rail road, whence it will be conveyed by lighters to Charlestown.

This road is constructed in the most substantial manner. It rests on a foundation of stone laid so deep in the ground as to be beyond the reach of the frost, and to secure the rails on which the carriage runs effectually against any change of their relative position, they are laid upon stones of eight feet in length, placed transversely along the whole extent of the road, at distances of six or eight feet from each other. The space between these stones is filled with smaller stones or earth, and over the whole, between the rails, a gravel path is made. The rails are formed of pine timber, on the top of which is placed a bar of iron.—The carriages run upon the iron bars, and are kept in place by a projection on the inner edge of the tire of the wheels. The wheels are of a size considerably larger than a common cart wheel.

We learn from a gentleman who has visited the principal rail roads in England, that in point of solidity and skill in construction, this is not exceeded by any one there. *Daily Advertiser.*

Candidates for Congress. In Middlesex, Mr Everett is nominated for re-election. In Essex North, Mr Cushing is spoken of as a successor to Mr Varnum. In Franklin, Mr Grennell is named in place of Mr Allen. In Hampshire, Messrs Fowler and Bates are spoken of, as well as Mr Lathrop the present representative. The nomination in Middlesex is the only one yet made by a convention.

Steam Boat Accident. On the 5th inst. steam boats *Phœnix*, Capt. Barrington, and *Congress*, Capt. Lathrop, on Lake Champlain, ran foul of each other at the entrance of Port Kent. The Congress had her waterewheel carried away, the mail bag and baggage swept overboard. A female was instantly crushed to death; another so severely bruised, that her life is despaired of; and a third wounded, but not dangerously. The mail was small, but there was a considerable sum of money in the passengers' trunks, which was all lost. Scarcely a single thing from the luggage room was saved.

Jefferson Fund. The subscribers to the Jefferson fund in Philadelphia, at a recent meeting, received a report from Edward S. Burd, Esq. the faithful and intelligent treasurer on the occasion by which it appeared that 2414 dollars and 14 cents were the net amount of subscriptions collected and deposited in hand. They then resolved to pay over the amount to the trustees under the will of Mr Jefferson for the benefit of his daughter, Mrs Randolph.

Horrible Massacre. Information reached Louisville on Friday last of the murder of five white men by a gang of slaves on board of a flat boat in the river, about 100 miles below that place.—They were owned by Howard and Edward Stone of Bourbon, who with David Cobb of this place, and a man named James Gray were conveying them to the Mississippi country for sale. These are the individuals that have been murdered. The fifth victim was a Mr Davis who had taken passage on board the boat at Louisville. The gang of slaves consisted of 75 in number, males and females, and of various ages; 56 of them have been lodged in the jail of Breckenridge country at Hardingburgh. They were taken in Indiana. One of the unfortunate individuals, it is said, who was on deck when this butchery commenced below, swam from the boat to the shore, but was pursued and despatched.—Some of the slaves had been lately purchased in Maryland.

Missouri Lead Mines. The Missouri Republican says, the United States' Lead Mines are now becoming a source of considerable revenue. The number of diggers and smelters, at the upper mines, have greatly increased, and are still increasing, and the quantity of lead made this year will exceed in a fourfold ratio that of former years The same paper states that the only impediment to the profitable working of these mines is occasioned by the *Rapids*, in the Mississippi, near the mouths of the Des Moines and Rock Rivers, in both of which it is practicable to clear out a boat channel, at the expense of not more than two years' rent of the Upper Mines. Nothing appears more reasonable than the suggestion, that out of the proceeds of these rents, this improvement of the great highway of the Mississippi should be made. Congress will no doubt lend a favorable ear to an application to that effect.

## GENERAL SUMMARY.

View of the Colleges. We present below a summary view of the number of graduates at sixteen of our Colleges, in different years. Although our list embraces less than half of the Colleges in our land, the number of graduates which they annually send forth is probably about two thirds of the whole. On this supposition, the young men who complete a course of public education in the United States, may be stated at about 750 annually. And as the number of graduates is to the whole number of students as one to five nearly, the latter may be estimated at not far from 3750.

| | Graduated. | | | |
|---|---|---|---|---|
| Colleges. | 1823. | 1824. | 1825. | 1826. |
| Waterville College | 3 | 3 | 3 | 7 |
| Bowdoin College | 31 | 13 | 37 | 31 |
| Dartmouth College | 34 | 28 | 26 | 37 |
| Vermont University | 8 | 9 | 13 | 13 |
| Middlebury College | 17 | 24 | 16 | 19 |
| Williams College | 7 | 15 | 19 | 24 |
| Amherst College | 3 | 17 | 23 | 32 |
| Harvard College | 37 | 67 | 58 | 53 |
| Brown University | 27 | 41 | 48 | 27 |
| Yale College | 73 | 68 | 68 | 100 |
| Union College | 67 | 79 | 62 | 71 |
| Hamilton College | 34 | 17 | 23 | 28 |
| Columbia College | 29 | 22 | 21 | 24 |
| Princeton College | 36 | 47 | 38 | 29 |
| Dickinson College | 10 | 24 | 19 | 14 |
| University of Penn. | 23 | 14 | 14 | 8 |
| 16 Colleges | 448 | 488 | 488 | 517 |

Gold. Another gold mine has been discovered in North Carolina, within half a mile of Charlotte, Mecklenburg county. In two days and a half 136 pennyweights have been obtained by two persons. The gold is worth 87 cents a pennyweight. What a fortunate state to have gold and no corn.

Slave Vessel Captured. The British frigate Aurora, captured on the 7th inst. a Spanish Slave Schr. on the coast of Cuba, with two hundred and sixty slaves on board from Africa.

Allumni of Harvard University. A writer in the Boston Centinel has communicated the following notice of the graduates of Harvard University.

The whole number from 1642, is 5173.

2 Presidents of the United States;
2 Vice Presidents do. do.
The President of the Continental Congress;
2 Secretaries of State;
3 do. do. War.
1 do. do. Treasury;
2 Judges of the United States;
1 Attorney General;
10 Foreign Ambassadors, one of whom has been on five, and another on three different missions;
21 Governors; 22 U. S. Senators;
19 Lieut. Governors;
29 Chief Justices; 41 Judges;
20 Presidents of Colleges;
47 Professors do. do.

Wens. The Raleigh Register repeats the declaration, which is attested by certificates, that a cloth, saturated with a solution of common salt, applied to wens, will certainly remove them.

Secretary of Legation to England.—Mr John A. King, son of the late minister to England, has resigned the office of Secretary of Legation, and is about to return to the United States. Mr William B Lawrence, of New York, is appointed his successor, and will shortly proceed to England to enter upon the duties of his office.

Newspapers. There are now published in Connecticut 21 newspapers, exclusive of 7 religious and literary periodicals.

Yellow Fever. The congress of the state of Vera Cruz in Mexico, has offered a premium of a hundred thousand dollars, to be awarded and paid to any one who shall discover a specific, whether remedial or preventive, for the Fever known by the name of black Vomit.

Minors. The Supreme Court have decided that where a minor son makes a contract for his services on his own account, and the father knows of it and makes no objection, there is an implied assent that the son shall receive his own earnings for his own sole benefit, and that it is not in the power of the father himself or of the father's creditors, to recover the son's wages. Though the *general principle* is clear, that a father is entitled to the earnings of a son while under age, yet the Court thought it equally clear that he might transfer to the son a right to receive them. This is necessary for the encouragement of young men; and is often convenient for a father wishing to be relieved from the burden of supporting his son, to allow him in this manner to support himself. Where such a contract is entered into without any fraud, for the advantage of the son, on the principle of common justice, and according to decided cases, the son is entitled to the profits of his own labor. *Salem Gaz.*

Stammering. We are informed that the secret of curing stammering is simply this—for the patient to make a full inspiration before speaking, and to observe this precaution until the habit of stammering is overcome.

Organs. Mr Thomas Appleton, of this city has nearly completed a large and elegant organ, which is to be put up in the Rev. Mr *Pierpont's* Church, in Hollis street. It is thought by judges to be one of the best ever built in the United States. Mr Appleton has just finished a fine organ for the Twelfth Congregational Church, in Chambers street, which is highly creditable to his taste and judgment; and is admired for its fine tones.

Quakers in England. The Quakers in their yearly epistle in London, say, "The amount of the sufferings of our members, as reported at this time, including the charges of distraint, is upwards of 13,260*l*. These have arisen almost exclusively from demands of an ecclesiastical nature; a small proportion only having been incurred on account of military purposes."

Prize Poem. The prize, ($100,) offered by the managers of the Bowery Theatre, at New York, for the best poem or address to be recited on the opening of the said theatre, has been awarded to Grenville Mellen, Esq. of N. Yarmouth, Me. An additional prize of $100 was awarded to Dr Thomas Farmer, of Charleston, S. C. for the piece best calculated for dramatic effect.

Practical Toleration. It gives us pleasure to see that the principle of religious freedom is established in practice, as well as by the Constitution of Maryland. Among the persons chosen to the City Councils of Baltimore at the last election, are two gentlemen of the Jewish persuasion, one of them, deservedly, we have no doubt, by an unanimous vote.—*Statesman.*

Greene County Bank. The statement of the gentlemen appointed by the Chancellor of New York relative to the Greene County Bank, one of the late bursted bubbles, presents a hopeless case. The capital of the bank was only $80,000. Debts due by the bank $216,380 63; of their means to pay this there are many bad debts, $20,000 in the New Hope Company, and $15,000 in two notes of Mark Spenser.

Primary Schools. A question was referred to the electors of Maryland, to be decided by their votes at the late election, on the expediency of establishing primary schools in the State, at the public expense. In Baltimore and several other counties, the vote was decidedly in favour of the measure. In Frederick county, the vote was 1583 in favor of the schools, and 1932 against them.

Kusciusko Schools. It is known to many that Gen. Kusciusko, who fled from among the ruins of Polish liberty to this home of the exile, when about to return to Europe, left in the hands of the venerable Thomas Jefferson, the Executor of his will, a fund, now amounting to *thirteen thousand dollars*, to be employed in liberating enslaved Africans, and giving them "an education that will make them better fathers, better mothers, better sons and better daughters." The illustrious Jefferson, during his life, entrusted this fund to Benjamin Lear, Esq. of Washington City, who, with a sacred regard to the intention of the testator, has preserved the legacy entire until some efficient mode for its application might occur. In order to render this fund operative in accordance with the views of the Executor, a number of gentlemen from various parts of the country, met at Newark, N. J. and after discussing the subject, constituted an African Education Society, of which the following gentlemen were chosen trustees; Rev Dr Asa Hillyer, Orange; Rev. William T. Hamilton, Rev. Joshua T. Russel, Newark; Rev. Gideon N. Judd, Bloomfield; Benjamin L. Lear, Esq. Washington; Joseph C. Hornblower, Esq. and Theodore Frelinghuysen, Esq. Newark. The Society has been incorporated and will commence its opeations as soon as the Kusciusko fund can be obtained, for which purpose it is necessary to raise a sum nearly equal. The board have therefore sent out an agent, who is now in this city, to solicit aid in the enterprise, "we cherish the sanguine hope," say they, "that a cause which engaged the regard of Freedom's most distinguished advocates; a cause which Kusciusko munificently befriended, and Jefferson cordially approved, will address its claims with effect to every patriot, philanthropist, and christian. We wish to raise an equal amount with the Kusciusko fund. And we expect not the disastrous issue to our efforts, that would compel us to confess that the collected fruits of benevolence from the whole American people, was exceeded by the free-will-offering of a single Polander, to the captives of Ethiopia enslaved in our land."
*B. D. Adv.*

Canals. The Engineer for the Farmington, Hampden and Hampshire Canal Company, has completed a survey of the country from Northampton to Brattleborough, Vt, and is firm in the belief that a canal can be made and supplied with water through this quarter, with less difficulty than its best friends had anticipated.—The survey of the canal route from Cooperstown to Binghamton, on the Susquehanna river, has been completed and the project declared feasible. The fall for the whole distance, about 100 miles, is 350 feet. The survey from Otsego lake to the Erie canal has been commenced.—Governor Clinton, accompanied by Cols Jones and Clinton, is exploring a canal route from Sussex, N. J. through Orange county, N. Y. to the Hudson river near Newburg.—The "Licking Summit Deep Cut" of the Ohio Canal has been contracted for at fortyseven thousand dollars less than the estimate of the engineers.

Mr Fulton, Chief Civil Engineer, returned to this place on Friday last after having completed a survey of levels on the central line of Canal or Railway of the transverse line between Macen and Milledgeville. He is of opinion that the country is as favourable for a Canal or Railway as any he has met with in the course of his practice, and that after overcoming the Ridge between the Chattahoochie and the head waters of she Ocmulgee, no obstacle of any consequence pretents itself.

Lancastrian Schools. We learn by a gentlemen from Rochester, who is now visiting our schools for information respecting the monitorial system, that a Lancastrian school is about to be established in that village, and that the foundation stone of a building for a high school has already been laid at Genesee. A large and elegant academy is also nearly finished in Henrietta, six miles from Rochester. The building is of brick, four stories high, 50 feet by 60. The largest room 60 by 40. Our informant states to us also, that in the county of Monroe, the citizens have determined to keep up their agricultural society, notwithstanding that the law of the state allowing a certain sum to each county for the encouragement of such societies, has expired. This is worthy of praise and imitation. *Am.*

Fatal Rencounter. On Monday, 10th instant, Mr David Beck, and Col. Benjamin Alston, both of S. C. between whom a quarrel existed, and both being armed in consequence, accidentally met in the street of Coosawhatchie, when the former drew a pistol, and called on the latter to defend himself, who instantly drew another, and both pulled nearly at the same moment. Beck's pistol missed fire, and he received three buck shot in the head, which caused his death, after lingering in great pain about twenty hours. Mr B. was about twentytwo years old, of considerable promise, and had chosen the practice of law for a profession. He has left a mother, three sisters, and two brothers to lament his sudden decease. *Georgian.*

Mexican Mines. It appears from statements made at the general meeting of the Anglo-Mexican Company in London, that the affairs of that company are not in the most flourishing condition. On the largest mine $2,452,890 had been expended, whilst the receipts scarcely exceeded $500,000.

Gambling. At a Court of Common Pleas in Auburn N. Y. a person was convicted of betting at a horse-race, and fined twentyfive dollars.

Travel of Boston. The Evening Gazette, of the 7th inst contains a table of the travel over the several avenues of this city, on Saturday, Sept. 23d, between the hours of 5 A. M. and 9 P. M. From this it appears that the number of four horse coaches passing over the whole was 125; two horse coaches, 214; carryalls and pleasure wagons, 594; horses and chaise, 1170; baggage wagons, 238; ox and horse wagons, 462; butcher's carts and wagons, 328; milk carts, 192; market carts and wagons, 1440; trucks and wood carts, 215; hand carts and barrows, 31; passengers on horse back, 131; foot passengers, 4910. Total, 10,050. Of these 2099 passed over Boston Neck; 2743 over Charlestown Bridge, 1535 over Cambridge Bridge; 1480 over South Boston Bridge; 1036 over Craige's Bridge; and 647 over the Mill Dam.—The day was rainy after 11 o'clock, and from that cause it was conjectured there was from one quarter to one third less travel than usual in pleasure carriages, &c.

United States Review and Literary Gazette. The first number of this combined periodical has issued from the press. The work is now conducted editorially by William C. Bryant, Esq. and published in this city by Messrs Bowles and Dearborn. It contains as usual several interesting notices.

Fraud. It is mentioned in the Michigan Herald, that two contractors of the Ohio canal, on a section near Midtown, Butler county, had absconded. These men had large contracts, and lately drew upwards of ten thousand dollars, and eloped, leaving upwards of an hundred honest men to buffet the billows of poverty, to whom this money was coming for work done.

## MARRIAGES.

In this city, by Rev. Mr Palfrey, Mr Benjamin Glover, of Quincy, to Miss Josephine Baxter of this city.

In Charlestown, by the Rev Mr Walker, Mr Isaac Blanchard to Mrs Eliza Ann West.

In Marblehead, Mr John Humphreys to Miss Eliza, daughter of Capt. John Doleber.

In Portsmouth, Mr George E. Adams, Professor in the Theological Institution in Bangor, to Miss Sarah Ann Folsom.

In Providence, by the Rev. Mr Edes, Mr Horace Buffum, to Miss Mary Rhodes Page, daughter of Capt. Martin Page.

In Bristol, R. I. By Bishop Griswold, William H. Sumner, Adjutant General of this State, to Mrs Mary Ann Perry, daughter of the Hon. James D'Wolf, of Bristol.

## DEATHS.

In this city on Sunday, Mrs Catherine C. Mallet, aged 38, wife of William M.—John Reed, Esq. aged 69.—Miss Susan Rice, aged 21, formerly of Northborough.

In Reading, Mr Cleveland Beard, aged 78.

In Tunbridge, Vt. Mr Peter Whitney, aged 88. He served several campaigns in the old French War, and the greater part of the Revolution.

In Austerlitz, on the 6th ult. in the vicinity of Hudson N. Y. Lieut Thomas S. Brown, of the United States Navy. This gallant young officer was traveling for the benefit of his health which was greatly injured by a long continuance in the service of his country, on the coast of Florida, Cuba and Africa.

Drowned, in the Canal, near Essex, (N. Y). Mr William Kimball, of Boston, aged 22.

In Baltimore, while on a visit to her brother, Miss Priscilla, youngest daughter of Turner Phillips, Esq. of this city.

In Morristown, N. J. Gen. John Doughty, aged 74. He was a highly respected officer of Artillery during the whole of the revolutionary conflict and bore a conspicuous part in the subsequent warfare with the western Indians.


## PRONOUNCING READER AND INTRODUCTION.

FOR Sale by LINCOLN and EDMANDS, 59 Washington Street, The Pronouncing Reader and Introduction. A new edition from the Boston Stereotype Plates, and printed on good paper.

*Extract from the Journal of Education.* "These books are valuable contributions to a general and extensive reformation in the style of reading. The department of pronunciation is treated with a rigour and closeness of attention, which it has never before received. Every word in which any mistake could be made is carefully and distinctly marked. If these editions of Murray's Reading Books should obtain, as we hope they will, the exclusive currency in our schools in town and country, it would take but a few years to produce a uniform and correct pronunciation throughout the United States. In this edition of these justly popular works, the progress of improvement in the Schools of this country, has outstripped that in England. School Books, such as these before us, would be of great use there in rooting out the provincial peculiarities, which are still suffered to remain in too many places. Oct 14 3t

## ALGER'S MURRAY.

FOR sale, by Lincoln & Edmands, Alger's Murray, being Murray's own abridgment of his Grammar, with such copious additions from his larger work, as to embrace all the rules of Syntax, and in most cases to supersede the necessity of his large work, 25 cts. In numerous towns, the School Committees have introduced this very much improved edition of Murray's Grammar.

*Extract from the Records of the School Committee of Boston.*

"At a meeting of the School Committee, held at the Mayor and Aldermen's Rooms, May 5, 1826, it was

*Voted*, That Alger's Abridgment of Murray's Grammar, Boston stereotyped edition, be introduced into the public Reading and Grammar Schools of this city. JOHN PIERPONT. *Sec.*"

Boston, June 15, 1826.

## STANDARD SCHOOL BOOKS.

JAMES LORING, No. 132 Washington Street, publishes the following valuable School Books. School Committees and Teachers are invited to give them a careful examination.

The Sixth Edition of *Alden's Spelling Book*, Volume first.

The Ninth Edition of *Alden's Spelling Book*, Volume second. A tenth edition is now printing without any variation from the former.

The Fifth Edition of *Alden's Reader*. This is one of the best and most systematic callections of reading lessons now in use.

The Seventeenth Edition of *Murray's Grammar*, abridged by a Teacher of Youth, of Boston. Price $1 per dozen. This abridgment has attained an almost unprecedented popularity. It has outlived a multitude of other Grammars, and is considered as remarkably suited to the capacity of beginners.

The Eleventh Edition of *Murray's Exercises*, without any variation from the English edition.

The Sixth Edition of *Blair's Catechism of Common Things in Use*, necessary to be known at an early age. Together with a Catechism of the American Revolution. The most distinguished characters of that momentous period are particularly noticed. Also, a Catechism of the History and Customs of Nations—and arithmetical tables. Price $1 per dozen.

The Fourth Edition of *Mason on Self Knowledge*, with Questions adapted for Schools and Academies. Price 37 1-2 cents in half binding. This is suitable for the first class in Sabbath Schools.

The Second Edition of *Watts on the Mind*, with Questions adapted for Schools and Academies. A third edition is nearly out of the press.

*Alger's Elements of Orthography*, illustrating, by easy examples, the powers of the Alphabet, and the rules for syllabification, spelling, &c.

*Pope's Essay on Man.* Price $1 per dozen, printed on beautiful small type.

*Also,*—The Mysteries of Trade, containing receipts and patents in Chemistry and Manufacturing. By David Beman. Price $2.—Valuable Secrets in Arts, Trades, &c selected from the best Authors. Price $1 25.—Family Receipt Book, containing 800 truly valuable receipts in domestic economy. Price $1 25.—The Universal Receipt Book.—A cheap edition of Lord Byron's Works, in 8 vols.—A new edition of the Masonic Chart greatly improved.—Edward's on Religious Affections, greatly improved by Ellerby. Second edition. Oct 11 4t.

## LITERARY GAZETTE.

JUST Published by *Bowles & Dearborn*, Boston, *& G. & C. Carvel* New York. The United States Review and Literary Gazette.—No. 1.

CONTENTS.

Review. The Diplomacy of the Unitied States. Memoirs and Poetical Remains of the late Jane Taylor. The Life and Times of Frederic Reynolds.—The Greek Lexicon of Schrevelius. Eulogies on Adams and Jofferson.

Miscellany. A Border Tradition. The New York Lyceum of Natural History.

Original Poetry. Sonnet. Mary Magdalen. The Jubilee.

Critical Notices. Prince's New England Chronology. Agricultural Society of South Carolina. Nicholson's Mechanic and Machinist.

Intelligence. Quarterly List of New Publications. Humming Birds. Botany. Vegetable Life. Salmon in Ponds. Posts. Iceland. Russian Marine. Domes of Milan. English Gardens. Georama. Omography. Whales' Bones dug up. Calculating Machine. Death of Infants in Russia. Books in Thibet. Bones of Extinct Races. Plants in Trenches. Chinese Advertisement. Discovery of a Roman Town, &c Auricular Organs. New Publications. oct 11 2t

## THE PRONOUNCING TESTAMENT.

THE Pronouncing Testament, for the use of Schools and Families, is constantly for sale by Lincoln & Edmands. This work is handsomely printed, and all the proper names, and many other words, are accented, to lead to a correct pronunciation. Many thousand copies have been called for, and it has exerted a powerful influence in exciting attention to the subject of correct pronunciation. It is hoped that Schools in general will be furnished with the work. Sept. 30.

## GRENVILLE'S CHEMICAL INK POWDER.

WARRANTED Superior for the immediate production of a beautiful jet black ink.

This Ink possesses some qualities superior to any other hitherto made. It flows smoothly from, and follows the most delicate stroke of the pen; does not blot and blur the paper; remains perminently of the same color as when first written with; does not readily yield to any chemical or mechanical reaction, and is therefore invaluable for Records, and other Instruments of Writing.

Unlike any other powder, at present known, Ink of a very fine quality may be made from it *immediately.*

The whole powder dirsolves, and leaves no sediment.

RECOMMENDATIONS.

*From the* Hon. Benjamin Russell, *Editor of the Columbian Centinel.*

Boston, July 20th 1826.

For a year past the Subscriber has made use of Grenville's Chemical Ink Powder with much satisfaction, and recommends it to his fellow citizens, as combining all the great beauties for a permanent and elegant Writing Ink. BENJ. RUSSELL.

*From* Gen. H. A. S. Dearborn.

Boston, August 21st, 1826.

Dear Sir,—I am very much obliged to you for the samp les of Ink Powder, manufactured by A. S. Grenville I find that they speedily produce Ink of a very black and superior quality,—surpassing any I have ever been able to make from other ingredients, and fully answering the description given of it by the inventor. Respectfully,

Your Obt. Sert.
H. A. S. DEARBORN.

Sold wholesale by Lemuel Blake, at his Paper Warehouse, No. 33, Broad-street, Boston, and may be had of the principal Booksellers, Stationers and Dealers in the United States.

(Price, One Dollar per dozen, 12 1-2 cents single paper.)

☞ A liberal Discount to wholesale purchasers. Orders executed with punctuality. eop3m.

## THEOLOGICAL WORK

FOR Sale at the office of the Christian Register the following valuable Theological works.

Sparks' Inquiry.
Milton's Treatise on Christian Doctrine.
Bancroft's Sermons.
Horne's Introduction to the Critical Study and Knowledge of the Holy Scripture, 4 vols.
Campbell's Four Gospels, 4 vols.
do. Lecture on Systematic Theology.
Orton's Exposition, 6 vols.
Henry's Annotations, 6 vols.
Brown's Antiquities of the Jews, 2 vols.
Nare on the veracity of the Evangelists.
Carpenter's Reply to Bishop Magee.
Paxton's Illustrations 4 vols.
Prideaux' Connexions 4 vols.
Thacher's Sermons
Paley's Works, 5 vol. 18 mo. 3t. Sept. 16.

## PRACTICAL TRACTS.

AMONG the practical, moral and religious Tracts for sale at 81 Washington street, are the following most of which are published by the Publishing Fund Society.

James Talbot. The Suspected Boy. Advice to a Young Woman. The Factory Girl. The Badge, and Filial Affection, all by an American Lady.

Also, The Brothers—Edmund and Margaret—Eleanor Moreland—The Lottery Ticket—Isaac Jenkins—Edward, or the Sunday Scholar—Life of James Bennington—The Two Farmers—Advantages and Disadvantages of Drunkenness.

There are also on hand, a few copies of "Henry Goodman, or the contented man." april 22.

## Poetry.

The following lines, by the author of Abraham's Sacrifice and Jephtha's Daughter, were originally published in the Recorder.

### MISANTHROPIC HOURS.

I sometimes feel as I could blot
All traces of mankind from earth—
As if 't were wrong to blast them not,
They so degrade so shame their birth;
To think that earth should be so fair
So beautiful and bright a thing;
That nature should come forth and wear
Such glorious apparelling;
That sky, sea, air, should live and glow
With light and love and holiness,
And yet men never feel or know
How much a God of love can bless—
How deep their debt of thankfulness.

I've seen the sun go down, and light
Like floods of gold poured on the sky—
When every tree and flower was bright,
And every pulse was beating high,
And the full soul was gushing love
And longing for its home above—
And then, when men would soar, if ever,
To the high homes of thought and soul—
When life's degrading ties should sever
And the free spirit spurn control—
Then have I seen, (Oh how my cheek
Is burning with the shame I feel,
That truth is in the words I speak,)
I've seen my fellow creatures steal
Away to their unhallowed mirth,
As if the revelries of earth
Were all that they could feel or share,
And glorious heavens were scarcely worth
Their passing notice or their care.—

I've said I was a worshipper
At woman's shrine—yet even there
I found unworthiness of thought,
And when I deem'd I just had caught
The radiance of that holy light,
Which makes earth beautiful and bright—
When eyes of fire their flashes sent,
And rosy lips look'd eloquent—
Oh I have turn'd and wept to find
Beneath it all a trifling mind.—

I was in one of those high halls
Where genius breathes in sculptur'd stone,
Where shaded light in softness falls
On pencil'd beauty.—They were gone
Whose hearts of fire and hands of skill
Had wrought such power—but they spoke
To me in every feature still,
And fresh lips breath'd and dark eyes woke
And crimson cheeks flushed glowingly
To life and motion. I had knelt
And wept with Mary at the tree
Where Jesus suffered—I had felt
The warm blood rushing to my brow
At the stern buffet of the Jew,—
Had seen the Lord of glory bow
And bleed for sins he never knew,—
And I had wept. I thought that all
Must feel like me—and when there came
A stranger, bright and beautiful,
With step of grace and eye of flame,
And tone and look most sweetly blent
To make her presence eloquent—
Oh then I look'd for tears. We stood
Before the scene of Calvary,
I saw the piercing spear, the blood—
The gall—the writhe of agony—
I saw his quivering lips in prayer—
"Father fogive them"—all was there—
I turned in bitterness of soul,
And spoke of Jesus. I had thought
Her feelings would refuse control;
For woman's heart I knew, was fraught
With gushing sympathies. She gazed
A moment on it carelessly,
And coldly curled her lip, and praised
The high priest's garment! Could it be
That look was meant, dear Lord, for thee?

Oh what is woman—what her smile—
Her lips of love—her eyes of light—
What is she if her lips revile
The lowly Jesus? Love may write
His name upon his marble brow,
And linger in her curls of jet—
The light spring flower may scarcely bow
Beneath her step, and yet—and yet—
Without that meeker grace, she'll be
A lighter thing than vanity. Roy.

## NARRATIVE.

We have copied the following narrative from a simple tract of Mrs Hughes, entitled, *Family Dialogues, or, Sunday Well Spent.* It is made up of several dialogues which pass between a widow and her children, who return on Sunday to spend the day with her.—What we have here extracted, is from the account which one daughter is giving of her situation in the family where she lives. We have a little abridged it, and shall give the remainder next week.

"You know that, by dear Mother's advise, I went to my place with a resolution to like it as well as I could. I knew that it must be different from home, and particularly such a happy home as mine. The loss of your company, my mother, was ill supplied by that of my fellow-servant, who, though at least ten years older than myself, for want of the good instruction I have had, knows little, and does not love to speak or think of the best things. I can take little pleasure in her society, but I have plenty of work to do, and, as you directed me, I have from the first carried it on with spirit. The children for some time seemed very passionate and troublesome, especially when I compared them with Henry and John But what hurt me more than all was, finding that they had little or no regard for *truth*.

Master George, the oldest of our children, has great spirits, and when I first came, often did mischievous things by way of diversion. He seemed to take a particular pleasure in teazing me, perhaps because he generally saw me intent upon my work, and desirous of keeping every thing in order.

One evening, when I was waiting at tea in the parlour, my work, which was a frock, making for Miss Harriot, was taken out of the basket in which I had left it, and after searching all around, I was unable to find it. The cook, who knew Master George's ways, no doubt guessed how it was, but would not tell, and I thought my uneasiness appeared to amuse her.

Soon after tea the young gentleman came into the kitchen, and the cook, with a significant look, asked him if he had seen any thing of the frock. He burst into an affected langh at the question, and inquired whether she thought it had met him in the form of a ghost, in the dark lobby between the parlour and the kitchen. This very much amused them both, and I could not but see how it was. When they ceased to laugh, I begged that if either of them had taken it, they would restore it without delay, as I was anxious to get it finished. But the more earnest I was, the more they were diverted: and, perceiving this, I resolved to be quite calm, and getting another piece of work quietly sat down to it.

When Master George was gone I tried to prevail upon the cook to tell me where the frock was; but though I spoke seriously, and not angrily, of the folly and wickedness of her coduct in denying the truth, she still persisted in doing so.

When I came out of my room the next morning, it was hanging, all tumbled and dirty, over the rail of the staircase near my door. My first thought was to take it instantly to my mistress; but upon consideration I resolved to wash it, and say nothing of the matter to her. Cook seemed disappointed when I told her this, which made me think she wished me to have a quarrel with Master George. The frock was of course not finished by a whole day so soon as it ought to have been, and my mistress was much displeased about it. It happened that Master George was in the parlor when I carried it to her, and as she locked and spoke angrily, he seemed every moment afraid that I should accuse him, or at least mention the work having been taken away and dirtied, which must have occasioned the inquiries that he feared. But I patiently listened to her reproofs, and assured her that in future I would do all in my power to be more expeditious with my work.

Master George came into the kitchen on the evening of that day and asked me why I had not told his mother that the frock was carried away and dirtied. I answered, because I was not quite sure that the person who did it would own the truth; and I would much rather suffer some blame, than cause any one to tell a lie. I think it affected him more than any punishment would have done; for after considering a little while, he said, "this was very good of you, and I do not think you will ever lose your work again."

It has pained me to the heart to observe how little our children regard truth. My mistress is very passionate, and none of them scruple to say any thing which is likely to save them from reproof, and still more from punishment. I never let an opportunity pass without telling them, in the best manner that I can, how mean and how wicked it is. They argue, that "when in fear of being punished, if a few words, *not quite true* will *save all*, it is quite natural to use them, and they can do no harm to any one."

"There you mistake greatly," said I to Miss Harriot the other day; "It does much harm to yourself, besides the evil example which you set to others. Do you not know that a liar is not only a wicked creature, who disobeys his Maker, and will be punished by him, but he is also a mean creature, one whom every one despises, and fears to converse with? would you wish to grow up such a character?"

"O no, no," answered Master George, "when I grow up I shall fear nobody, and then there will be no occasion to tell lies."

"In that you are deceiving yourself," replied I, "no habit is more difficult to get rid of than a habit of lying. When you leave school and go into business, you will sometimes, I fear, do things that you would not wish your master to know of, and with such a means for hiding wrong, as falsehood appears to offer, you will more frequently venture to quit the path of right. And, setting aside the fearful consequences of this when you reach the world beyond the grave, think of what will be the end here. After deceiving for a while, you will by some chance, be found out, and known to your master and to his family as a liar! Could you endure that?"

"No, I could not, nor ever will I bear it," answered he, coloring high; "I shall leave it off long before I quit school, perhaps very soon."

"And so will I," said Miss Harriot, "it would be shocking to be called a liar!" "But much more shocking to *be one*," said I; "and how would all who love you rejoice, if you would both make the noble resolution never to tell another falsehood, let the penalty incurred by truth be what it may!"

I wish now to tell you of a matter which has just happened, that would give much concern, did I not hope that real good may arise from it.

When our family go out to tea, I am required to be in the parlor with the children to prevent any thing happening amiss while they are amusing themselves; and on Thursday last, my master having bought some valuable prints, had, with my mistress, been looking them over after dinner, and as they were going out for the evening, directed me to carry them up stairs, which I should immediately have done, but Master George begged me to let him look them over once again, before I removed them.

I was very unwilling to do so, but both he and his sister were so pressing, and promised to be so careful, that I was prevailed upon to indulge them. They happened to be looking at one of the most beautiful, when I foolishly attempted to remove an inkstand from the table, which might safely have been done—but Master George, not perceiving what I was about, suddenly flung his arm across, and violently shaking mine, a quantity of ink was shed upon the picture.

O what a shock it was to me, for I instantly saw that the print was spoiled, and bursting into tears, I sat down, foolishly exclaiming, "What shall I do! what shall I do!" The children wept too, and shewed much tender feeling for my distress.

After a few minutes, Master George said, the fault is more ours than yours, and I wish I durst say so to my father, for not only Mamma, but *he* will be so angry."

"Nay," said Miss Harriot, "Betsey, you know, will tell the *truth*, and we shall have our full share no doubt, both in the blame and the punishment."

"The *truth*," replied I, "I shall certainly tell, though it cost me my place, which I should feel as a real misfortune. But though I committed a fault in not *immediately* removing the prints as I was bid to do, yet, through the whole, I have *inteaded* nothing wrong; and God, my heavenly Father, will not let me suffer more than will be for my future benefit."

With a sorrowful heart I carried the prints up stairs, and when I came down the young ones were eager to know what I intended to do. But I could only tell them, that I had resolved to say nothing of the matter till the next morning, which would give me time to recover from my fright, and to pray for assistance and direction from God.

None of us were in spirits for play after this affair, and they readily agreed to my proposals of reading a few chapters in the bible. The book happened to be opened at the hundred and eighteenth Psalm, with which we began, and went through many successive parts of the hundred and nineteenth, the beautiful and devout strains of which seemed, more than I had hoped or expected, to take possession of their feelings; plainly proving that much of the delight and improvement to be derived from books, depends upon the frame of mind in which we sit down to their perusal. When in their usual giddy flow of spirits, these children would hardly have given their attention to any thing serious; but at this time, it appeared so to sooth and comfort their disturbed feelings, that at the hour of going to bed, when the books were laid aside, I was happy to hear Miss Harriot say, "The next time Mamma goes out, do let us read again in the Bible."

I went to bed in better spirits than I expected, and slept well. In the morning I felt a strong persuasion that this apparently unlucky accident might be a means of good, if I could succeed in the plan I had laid down. When, therefore, I heard the call of the bell for the breakfast things to be removed, before any one had arisen from the table, I entered the parlor with the spoiled print in my hand, and trembling from head to foot, went up to my mistress. I looked at the children as I crossed the room, and plainly perceived that they were in a fright, believing no doubt that I must involve in my disgrace. Seeing this, I roused up all my courage, that I might set them a good example, and gaining voice and strength as I went on, I said to my mistress, "Madam, I am come humbly to confess a fault, and to inform you of a sad accident. I did not immediately take the prints up stairs as my master yesterday directed me, and as I onght to have done, and as they lay upon the table, I most unfortunately shed some ink upon the one which I hold in my hand, so as utterly to spoil it."

I cast my eye upon Master George for a moment, and saw his complexion change from the paleness of fear, to a flush of joy. But I had no time to think of this, for my mistress, hastily snatching the picture from my hand, at the first glance exclaimed, "O it is ruined! entirely ruined, and may as well at once be thrown upon the fire." Then with a most angry look and tone, "What a careless, giddy creature you are! utterly unfit to be trusted with any thing If one of the children had done this, I should have known how to punish him, but for you!" after a pause of a few moments, "you shall either pay the full value, or leave your place."

"I am willing, madam," I answered, "to do any thing that is in my power, and I beg my master's pardon for disobeying him."

My master immediately said, "As she so freely confesses what she has done, you must not be too hard upon her."

"Nay," replied my mistress, "the thing is too plain to be denied, so there is no merit at all in owning it. And I am resolved to make her remember her fault, by keeping back the full price of the print from her first year's wages."

My good master was still my friend. "I think," said he, "you told me a short time ago, that this young woman had never told you a lie since she came into our house, nor, as far as you conld judge, ever attempted to make a false excuse."

"And I say the same still," replied my mistress, in a softened tone, "and as you speak so much in her favor, and as she certainly might have invented some story to lessen her fault, and is upon the whole a good girl, I remit half the penalty. You told me the print cost thirty shillings, and out of her wages, which will be due on Monday, I will deduct half that sum. Shall you be satisfied with that?"

"Quite satisfied, madam," I answered, and curtesying to her and my master I assured them from my heart that I would endeavor in future to be more careful, and more attentive to their orders."

I perceived as I left the room, that the children eyes followed me with looks of love and pity; but they did not dare to speak, lest suspicion should be excited, and questions asked, which, as they well knew I would answer truly, might involve them. I felt well satisfied with what I had done, and thanking God for enabling me to do what I considered my duty, without shrinking from the punishment which it might bring upon me. I was well aware that by relating all the circumstances of the affair, the appearance of my fault would have been lessened; but by my silence, I knew that I should gain upon the affections of the children; and by showing that I can *willingly* submit to the penalty incurred by my fault, I hope to inspire them with courage to imitate an example by which they have gained, or rather escaped so much.

Miss Harriot has many times warmly thanked me, but yesterday her brother did more.—He said to me, "Betsey, I have thought a good deal of your behavior about the print, and the more I think, the more I am ashamed of my own cowardice in letting you suffer for my fault. I have now however, resolved that you shall be no loser by it. When your wages are paid, you shall allow mamma the money she requires, and very soon I shall be able to repay you; for in a fortnight my allowance will be due, when you shall have fifteen shillings from me, and Harriot intends to add a crown, as proof of her gratitude."

I was both pleased and affected by this proposal, but after a little consideration, I answered, "I am very much obliged and gratified by the kind intentions of you both, but I cannot accept of the money, because it would be joining in a plan to deceive my master and mistress. I have honestly confessed my fault, and agreed to suffer the punishment which it is judged to deserve, and should I accept your offer, my conscience would tell me that I was acting a false and deceitful part, for doing which, no gain could recompense me."

The young gentleman seemed much disappointed when he heard this, and finding that no entreaties could shake my resolution he looked quite cast down and left me.

## MISCELLANY.

FROM THE RECORDER AND TELEGRAPH.

### CATSKILL MOUNTAIN.

*Extract of a Letter from a Traveller.*

The town of Catskill is not visible at landing. It is built beyond the ridge which rises from the Hudson, upon the declivity to a small creek, whose banks are the western boundary of the village. The principal street is about half a mile in length, nearly parallel to the river. The buildings are neat, and the town wears an appearance of cleanliness, far beyond most towns upon the Hudson.

We started for the mountain at four o'clock. The distance to the house is twelve miles, and the ascent occupies about five hours.—The road for the first eight miles is highly interesting,—passing over elevations, mountains in themselves, and crossing a broad valley, whose fine cultivation, graceful outline, and woodland, combine to make a picture like a creation of poetry. What is called the ascent commences about three miles from the summit. There is a good carriage road; but it is uncomfortably steep for a ride, and we got out to pursue our way on foot. This you know is classic ground; and you are very gravely assured by the inhabitants of the valley, who have been questioned about Rip Van Winkle till they believe it to be a veritable tradition from their ancestors, that it is the identical path up which Rip toiled with the contents of the oblivious flagon. Two miles from the summit is a small hut, or shantey, as they are called here, whose occupant, by universal consent bears the name of the immortal sleeper. Whether a genuine descendant or not, is a point upon which I will not stake my veracity. His hut is in a singularly romantic situation; built in a deep angle of the rock, with a perpendicular ascent of fifty feet directly above him. He keeps refreshment for travellers, and is supplied with water by a spout which is laid from his window to a spring in the rock behind him. It was just dark when we arrived there, and probably the deep shadows of the woods and rocks added to the effect; but I have seldom been so struck, as by a sudden turn, which brought me upon the wild eyrie of this modern Rip Van Winkle. We toiled on at the rate of a mile and a half an hour, keeping at that pace far in advance of the carriage, and growing more vigorous as we came into the bracing atmosphere of the summit. Perspiration became very free, as the tenuity of the air increased, and I felt as if every trace of bodily infirmity oozed with it from my pores. I could have shouted with the exhiliration and elasticity which grew upon me. Commend me to mountain air and free limbs, if ever I am hyp-ridden.

We reached the house about nine o'clock, buttoned to the throat, and breasting a chill November blast. Fifty feet below we had stood at a turning in the road, peering through the darkness to get a glimpse of the house, which we at last discovered perched on a perpendicular rock, rising almost from our feet. The road which pursues a zig zag course all the way up the mountain, here made several abrupt tunrs and brought us very suddenly to the broad tabular rock, upon which the house is set. We could hardly realise it. After treading in the dark for two or three hours a perfect wilderness. without a trace save our narrow road, to burst thus suddenly upon a splendid hotel, glittering with lights, and noisy with the sound of the piano and the hum of gaiety—it was like enchantment.

I rose the next morning at day break to see the prospect. It was a clear, cold morning, and the minute points of view within the radius of fifty miles were distinctly visible. The magnificent prospect from this mountain has been often described, and is too familiar to be repeated. It is indeed magnificent—and he who could look upon such a scene and not turn from it a better man, must truly have forgotten his better elements. An area, wide enough for the territory of a nation lies beneath you like a picture, with the Hudson winding through like an inlaid vein of silver.

The Cauterskill Falls, (I do not know the etymology,) are a mile and a half from the hotel, by the foot path; by the carriage road it is farther. We pursued a gradual descent through woods which seemed to have suffered only from the hand of ages. The way was exceedingly rough, and the huge trees were knit together in every position as decay, or storm had left them. It is really a noble forest; fit for the company it keeps, of glen and waterfall; and if I were disposed to moralize, as I sometimes do over the prostration of these kings of inanimate nature, I know no place where the text would be more forcible. We pursued our way for about an hour, till, without being aware of its neighborhood, we stood nearly upon the brow of the precipice; I cannot describe the effect. It makes a man feel like a poor worm, or elevates him to a sublimity in keeping with its own, as his humility or his pride is uppermost. I felt both; for my temperament is cameleon.

The glen of Cauterskill is probably half a stone's throw in width, and two or three hundred feet in depth. It looks like, I scarce know what—a huge well—a fearful chasm—a sinking in of the earth to its centre—any thing that will give you an idea of depth made by violence. There is no slope—but an abrupt, ragged perpendicular of sides, appearing as if they had been rent asunder by an earthquake. The rock over which the water pours projects far out from its base, somewhat in the shape of an umbrella, leaving a very considerable area between it and the sheet of the fall. There is a ledge about half way up the base, of the width of a mantel piece, around which you can *get*, for it is neither walking nor creeping, but a very ugly kind of bitch, not at all comfortable, when coupled with the danger of mingling with the "mighty waters" at the bottom. Here, however, we perched ourselves, and clung long enough to get our four shillings worth of the sublime; for this is the price the miller receives for opening his sluice, that supplies the water for the fall; though I must do myself the justice to say that I forgot my four shillings till the roar subsided. The quantity of water is very small, and in falling a hundred feet it divides wholly into drops, and has a beautiful effect when seen from behind. It pours immediately from the bason which receives it, over a second fall about eighty feet, where, breaking repeatedly upon projecting rocks before it reaches the bottom, it assumes an appearance of most wonderful sublimity and beauty. We went to the bottom, and looked up both the falls. This is the perfection of the scene To gaze up from such a depth along two sheets of water—one just above you, pouring down its fearful path, with the noise of a thunder peal, and another beyond leaping from a projecting shelf which seems to you more like an outlet of the clouds than an earthly level—to look up and see only a piece of the blue sky, and be walled in apparently by rocks reaching up to it, it is awful. It is a place for man to fall down and confess himself a worm.

Roy.


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